PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MARCH 29, 1961

As In Adam— So In Christ

George E. Failing

IN ADAM all men began to live! With the creation of Adam, God started a race. Perhaps mankind constitutes the only race of rational and spiritual creatures in the universe. At least we know that angels were individually created, and that there are no marriage or family relationships in heaven.

At the moment of his sin, Adam died. Certain qualities within him were destroyed. Fellowship with God was cut off and he became a stranger to his Creator and Father.

In that moment, also, Adam began to die. The nature of sin crawled inside his heart and began its work of carnalizing —making selfish and proud—every part of his life, and the effect of sin began to be felt in his body. His never-perishing body became mortal, subject to death. Carnality and mortality were bequeathed to us by Adam.

In Adam all men began to die. But the story is not ended. God, who foresaw Adam's sin, foreplanned his salvation.

In Christ all men began to live! That is literally, physically true. For if sin had finished (Isa. 1:15) its work in the Garden, Adam (and in him the whole human race) had perished. But because Christ's redemption was *foreordained before the foundation of the world,* the moment that Adam died because of sin, he began to live because of Christ's gift of mercy. Christ is *the Saviour of all men* in that He saved the race from extinction in the Garden of Eden.

In Christ all men need to die. Christ *died for our sins,* it is true. But Christ also *died unto sin,* to its power and its allurements. Sin lost all its power over Him; forever He is beyond reach of its threats, temptations, and penalties. We too must die to sin so that even now it will have no dominion over us.

In Christ all men will be resurrected. Not all indeed to the resurrection of life. *They that have done evil* will be raised *unto the resurrection of damnation.* The resurrection of Christ is glorious history. Our resurrection is ahead. This Easter is another pledge of that certainty.

I Peter 1:20; I Timothy 4:10; I Corinthians 15:3; Romans 6:10; John 5:29

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Editorial

Mary Speaks

The angels sang the day my Son was born
And glorified His lowly manger bed.
But now the sky is dark, the veil is rent.
My Son is dead!

Was e'er mother's heart so torn and sore?
Was e'er a baby born, but born to die, before?

He is My Lord, My Master and My King,
But ah, He is My Son. His infant lips did sing
And call me "Mother." He knew my voice
And smiled at me before another.

Did mother's heart e'er meet such cruel loss?
Was e'er a baby born, but born to bear a cross?

An angel answered, "Mary, weep no more.
Was e'er a Risen Saviour born before?
He lives, this Son that thou dost mourn this day,
He's risen, the stone is rolled away."

Then Mary raised again her weeping eyes,
Beheld the angel in the glowing skies,
Beheld the beauty of the first glad Easter morn;
For such a day was e'er a baby born?

My Lord, My Risen King, yea my great unspoken joy.
The Risen Lord. He was my infant boy.

Maude H. Hersey

Laboring in Prayer

PRAYER is not mere surrender to the will of God; it is active cooperation with the purpose of God.

Prayer means surrender, of course. By prayer we surrender our sins and abandon them. By prayer we surrender ourselves to God, living sacrifices, to be governed by His love and grace.

But prayer is not merely a personal thing. In its higher exercises of petition and intercession, prayer unites my will and work to the plans of the Almighty.

God's plans for the universe are being carried through. No star falters in its course. "He calleth them all by name by the greatness of his might. . . not one faileth." The heavens still declare the glory of God and the earth displays His handiwork! Flowers and trees grow as their Creator planned.

Only in man does God find Himself hindered, His plans defeated. Jesus' cry over Jerusalem must still be God's cry over all men: "How often would I have gathered [you]. . . as a hen gathereth her chickens under her wings, and ye would not!"

When God created man He gave to him a dangerous thing called "dominion," power of self-determination, power of achievement. God limited man's "dominion" to earth and for an appointed time. Otherwise, some men would aspire to change God's arrangements in the universe and would want to capture eternity as well as to dominate time.

I can place my power to choose and to achieve at God's disposal, and become His partner in the moral and spiritual government of men. Prayer is the key factor in that partnership.

Most of us think of prayer as a convenience, a refuge. Our sins plague us, so we pray. Enemies affront us and we pray. We become ill and we pray. We use prayer for our own means, for our own comfort and salvation.

Prayer is infinitely more. Prayer unites me to the Lord God of hosts. It begets in me an understanding of His will and welds my impotence to His omnipotence. Thus welded, the weak become mighty, the foolish become wise.

Prayer is not the cancellation of my will. It means the ennoblement and full engagement of my will—on God's side.

We are engaged in a global conflict. It is a civil war in the sense that one creature of God fights against another. Angels once fought against God in heaven; now under Satan they wage relentless warfare on earth, against men created in the image of God. They have dedicated themselves to the task of destroying God's image in man, of defeating God's purpose in men.

By prayer I side with God and deny that Satan has any right to a throne among men. I oppose Satan's efforts and attack his "spiritual hosts" that pervade earth's atmosphere. How else can we understand Ephesians 6:12: "We wrestle. . . against principalities. . . against hosts of wickedness in high places."

My family is at stake. I wrestle against Satan and his hosts on their behalf. My denomination is at stake. I pray for her, resisting the evil one. My nation and world are at stake, and all God's good purposes for them.

In such an hour I dare not falter in prayer. I dare not weaken the hands of the Almighty (shall I use the phrase?) in His work of saving sinners and bringing to earth the kingdom of God.

He who maintains such an assault on the hosts of evil must realize he will become a prime target for them. The price of attacking evil is being attacked by evil.

Much depends on the loyalty and faithfulness—in prayer—of every saint. Let it not be said that anyone failed because I did not pray, thus helping them overcome the forces opposing them.

WHOLE NUMBER 6101 VOLUME 119 NUMBER 13

The Wesleyan Methodist

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Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.
Second class postage paid at Marion, Indiana.
Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.
Address correspondence on editorial matters to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

● that between 1940 and 1960 the average American spent 4¢ less out of each dollar for food and beverages. Cost of housing remained about the same. Cost of clothing declined from 9.7¢ to 8¢. In 1940 3.5¢ of disposable personal income was spent for automobiles and parts while 5.2¢ was spent for the same in 1960. The average American saves more now than formerly. In 1940 he saved 5.5¢ of each dollar while in 1960 he saved 7.4¢.

● the amazing statement that "of 37 polling places checked in Gary, Indiana, last November, 17 were in saloons." It does seem that the law ought to provide that polling places of necessity would be located in public or semi-public buildings other than saloons.

● that the trial of Adolph Eichmann, ex-Nazi official charged with the murder of millions of Jews, will begin April 10 in Jerusalem.

● another story illustrating the covetousness and deceitfulness of the human heart. A news release dated Kenosha, Wisconsin, February 20, stated: "A retired railroad switchman and wife, both hospitalized at public expense, were named in attempted relief fraud warrants today after officers dug up more than $46,000 buried under the garage at their home. The warrants charged attempt to defraud the Kenosha County Welfare Department of $2,206 representing medical expenses since mid-January."

● the press release dated February 23 that "all domestic and personal servants of President and Mrs. Kennedy have signed pledges not to tell or write about what goes on inside the Executive Mansion." It was stated that this measure was taken to assure privacy and to prevent any of the staff from commercializing their relationship with the family. We also hope that nothing goes on inside the Executive Mansion of which we would be ashamed.

● that at least 50% of the Indiana colleges are paying instructors less than the average minimum salary of public school teachers in the larger cities. Furthermore, 50% of these colleges have been paying full professors less than the top salaries paid to public school teachers. There are challenges and rewards in teaching, however, that cannot be bought or sold.

● this amazing statement in the February 14 issue of *The Lutheran Standard*: "Even though the church continues to grow, there are in the United States today 73 million civilized pagans." In other words, the unchurched population of the United States increases by a million a year. In fact, the unchurched population of our nation has been increasing every year down through our history. As author Philip S. Dybvig observes: "This is a veritable nation within a nation."

● this excellent statement from the pen of Dr. C. R. Hooton: "We believe that smoking is a moral problem for the following reasons: (1) It is conducive to lung cancer and other forms of damage to the body, mind and nervous system of the smoker; (2) it is a waste of money and time; (3) it involves the use of a habit-forming stimulant which often becomes a crutch; (4) it tends to enslave the addict; (5) it is a dirty habit that befouls the

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Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?
Luke 24:32

New Lights from Old Lamps

by EDWARD D. ANGELL

A MAN desiring to get some use out of an old lamp which his parents and grandparents had used for many years previous to the days of electricity, took out the old burner and wick, inserting in its place an electric light cord, socket and bulb. When the current was turned on the old lamp became radiant with a new light. It was placed in the picture window for all to see. It was the same old lamp, but the light was newer, brighter, steadier.

This illustrates in part what must have happened to the two disciples enroute to Emmaus nearly two thousand years ago. Their lamps were burning low—they were fearful and despondent. But a Man overtook them, imparted to them new light from old familiar Scriptures, and left them with burning hearts and beautiful hopes. Because of this new light in their old lamps their lives became flaming, radiant and effective.

This thrilling story, found in one of the most beautiful chapters in the Bible, Luke 24, has in it an eternal message and therefore speaks to the present needs of men.

There are three scenes in this drama. Scene one: two people walking away from Jerusalem toward Emmaus, sad. Scene two: a Man overtakes them, learning from them their particular problem. Scene three: the same two disciples going back to Jerusalem, glad because their problem is solved. The first scene suggests *flickering lights*, the second scene, *filled lamps*, the third scene, *flaming lives*.

FLICKERING LIGHTS, Luke 24: 13—"And behold, two of them went that same day to a village called Emmaus which was from Jerusalem about threescore furlongs."

First, notice *who* these two disciples were. We know that one of them was Cleopas; the identity of the other is unknown. Moreover, we know very little about Cleopas. Whoever they were, they are symbolical of Christendom today in many places.

Second, notice *where* they were going. They were walking away from Jerusalem toward Emmaus, a distance of six or seven miles. Jerusalem was busy, noisy, throbbing, and of late filled with many activities, the climax of which was the crucifixion of their Lord and Saviour. These two disciples were leaving Jerusalem to go to a small village, perhaps to get away from the activity in order to meditate more clearly upon the things which had happened.

Third, notice *how* they were going. The Bible tells us they were sad. Nevertheless they were earnest and sincere as evidenced by the way they were talking. The reason for their sadness is obvious—they had followed Christ for three years and had hoped that He would set up His kingdom here upon earth. But now He was crucified and dead. They had witnessed it. They knew. Jerusalem was a place of blasted hopes—a place where their Friend and Lord had been crucified, and they had no desire to stay longer.

These disciples were not denying their Lord, and they had not lost their devotion to Him. They had simply lost hope in Him. The One whom they thought was a success had turned out to be a failure.

Their journey to Emmaus was not one of forgetfulness. The manner of

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New Lights from Old Lamps

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their walking and talking was a sign that their lights were flickering, the fire burning very low in their hearts. They walked in dejection because their minds were fixed upon a grave. What they did not know was that the grave had been broken open and the buried One was now close to them.

They thought it was midnight, but really it was sunrise. They were journeying westward geographically and spiritually. They were journeying in the direction of a spent and exhausted day. In reality, they should have been going eastward, for the sun had risen rather than set.

These two individuals depict many Bible-believing Christians today. There are many who are orthodox, who still love Christ and believe in Him to a certain extent. They are not forgetful of Him, in fact their minds are occupied with Him as these two were. But they are sad, they lack enthusiam, a radiant spirit, a believing heart and beautiful hopes. When lights begin thus to flicker one's Christianity is unattracive and unevangelizing and unconvincing. When lights flicker, lamps need to be filled or fixed—the experience which these two disciples were soon to have.

FILLED LAMPS, Luke 24:15—"And it came to pass that while they communed together and reasoned, Jesus himself drew near and went with them."

What comforting words! Without doubt this is one of the greatest verses in the Bible. There are several suggestions as to why the disciples did not know who their Companion was. But I choose to think that one of the mysteries of the post-resurrection appearances of Christ is that He appeared to people without disclosing His identity. Mark 16:12 throws some light on this: "After that he appeared in another form unto two of them, as they walked, and went to the country."

Although this was the same body that went into the grave, yet in a certain sense it was different. At least one characteristic of the resurrected Christ was this, that He was not at first recognized.

If we are surprised at the attitude of these two despondent disciples, how much more should we be surprised at this compassionate Christ. Today, as then, He overtakes us in our troubled ways, surprising and amazing us with His compassion and care.

The method by which Christ, who is the Light of the world, added fuel to their lamps and caused them to flame is very suggestive and helpful:

1. *He overtook them*—"Jesus himself drew near and went with them" (v. 15). The Master overtook them for two reasons: first, He was alive and could go where He wished; second, He cared for them. No doubt there were hundreds of persons walking along the road that day, but Christ singled out these two in order to help them. This is a revelation of God's care for individual persons. "He knows, He loves, He cares." Anyone who is burdened and perplexed is a concern to the Master. It is His design to lift our load and put a song in our hearts.

2. *He talked with them*—"And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" (v. 17). He did not ask this question for information; He already knew. He asked in order that they might unload their problems on Him. What a beautiful and tender playfulness in the way in which He dealt with them. What an interesting conversation follows. In answer to the question, Cleopas replies, "Are you the only one about these parts who has not become aware of the thing that has happened?" Then Jesus inquires, "What thing?" and they reply, "Concerning Jesus of Nazareth who was a prophet mighty in deed and in word before God and all the people." This statement itself is an indication of their love and loyalty and admiration even yet.

3. *He rebuked them*—"Then he said unto them, O fools, and slow of heart to to believe all that the prophets have spoken!" (v. 25). The word "fools" literally means "senseless ones." Today we would use the word "stupid." In spite of their dullness and stupidity He still loved them and endeavored to solve their problems for them. However, He had not yet revealed His identity to them.

4. *He interpreted the Scriptures to them*—"And beginning with Moses and all the prophets He expounded unto them in all the Scriptures the things concerning himself" (v. 27). What a wealth of meaning there is in these words! He did not give them any Scriptures, He simply gave them a new interpretation of familiar Scriptures.

5. *He revealed himself to them*—"And their eyes were opened and they knew him" (v. 31). After Christ had explained these things to them He made as though He would have gone further, but they constrained Him and asked Him to abide with them. This was a matter of courtesy on their part for it was getting dark.

As Jesus sat down to eat with these two disciples He was made known to them when He lifted up His hands and blessed the bread. In that moment their eyes were opened and they knew Him. Immediately then Christ vanished from their sight. He had accomplished His purpose and there was no need to stay longer.

New light always comes from old lamps when this eternal Christ overtakes us. In our sadness He illumines our darkness, strengthens our weakness, and reveals himself to us, completely changing our outlook on life. Never again would these lamps burn as low as they had that day enroute from Jerusalem to Emmaus. This leads us to the third point—

FLAMING LIVES, Luke 24:32—"And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

With their lights blazing and their hearts burning, these two disciples, irrespective of the night and the darkness and the long trip back to Jerusalem, hurriedly made their way back to the city to declare this glorious news. They were surprised indeed to find when they arrived that this same Christ had appeared to the eleven who declared to them, "The Lord hath risen indeed and hath appeared to Simon" (v. 34), and Paul added the name of Cephas. As the eleven were talking with these

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Love

The love of God—who can describe,
So limitless and strong;
It's like an ever flowing spring—
A never—ending song.

The stars that fill God's trackless sky
A million miles above,
With shining faces testify
To God's sustaining love.

Our God is love, and so His love
Fills all eternity,
Thru ages past, our present day,
And ages yet to be.

Speechless we stand, to see His love
Revealed at Calvary
Where Jesus died, God's gift of love
To save a wretch like me.

—F. J. Mills, Sr., Bellaire, Michigan

GLORIFICATION—the Easter Yet To Come

by the Editor

AS STRANGE as it seems, we teach the imperfection of perfect Christians.

There is a sense in which Christians are—or may be—presently perfect. The Scripture states that "Noah was a just man and perfect in his generations" (Gen. 6:9). It is also stated that "the heart of Asa was perfect all his days" (II Chron. 15:17). To come to the New Testament, Paul professed to be "crucified with Christ" (Gal. 2:20) and exhorted fellow believers after this manner: "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15).

The Bible just as clearly teaches that believers are keenly aware that there is a perfection not yet attained. Paul looked forward to the greater grace he would experience when he would "attain unto the resurrection of the dead" (Phil. 3:11). That perfection yet to be experienced Paul spoke of as "the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Thus sanctified believers presently enjoy Christian perfection, while at the same time they wait for the glorious resurrection perfection to come. Now they patiently endure their mortal imperfections, knowing that God has in store for them full and final deliverance from all the weaknesses to which the human race is subject.

What do we mean by the imperfection of Christians? Both body and mind have been deprived of much of their strength because sin entered the human race. That "depravity" we inherit by racial sin. Add to that the handicaps we bring upon ourselves by practicing sin (for all of us have committed sin). Because we were sinful by nature and sinners by practice, bodily appetites are not well balanced; we arrive at judgments too quickly and on too little evidence; we are easily influenced by the choices of our friends; we are often slow to learn and practice spiritual truth. Sometimes, also, our emotional instabilities perplex and frustrate us. These various weaknesses may co-exist with a completely surrendered heart.

Shall we blame ourselves for these imperfections? No truly consecrated believer chooses to be fettered and handicapped by these, but try as he may, the believer finds himself unable to rise completely above them all. Satan makes accusation that we are guilty of a failure in consecration because of these imperfections. However, the Word of God nowhere blames us because of our weaknesses, our infirmities. Moreover, the Word of God nowhere promises that in this life we shall be entirely freed from them. Rather, the promise is that "the Spirit helpeth (not *removeth*) our infirmities" (Rom. 8:26).

Because of our inabilities to do all we would like and to be as perfectly developed in mind and in body as we would choose, we feel all the more need for God's mercy and Christ's atonement. Says Thomas Cook in his valuable book, *New Testament Holiness*, "It is true that all ignorance, infirmities, and mistakes need the atoning blood as much as sin does. However holy a man may be, if he thinks he can live for a moment without the atonement, he is a mistaken man. Even our best actions are so far short of God's absolute standard of right that we could not stand a moment if tried by the law as a covenant of works. Mistakes, infirmities, and involuntary offenses are inevitable so long as we are in the body."

We know that there is a vast difference between involuntary weaknesses and willful transgressions. The motives of life are not necessarily involved in a person's failure to do as well in a given service as he hoped he might do. Neither does God charge with guilt the person who has done his best, and yet has done considerably less than he had hoped.

When a Christian becomes aware of his imperfections, he flings himself all the more earnestly upon Christ. He knows that from Christ he may expect now (1) a full pardon of all sin, (2) a complete purification of his nature from the pollution of his sin, and (3) the daily help of the Spirit to the end that his infirmities may not lead him into sin. This help of the Spirit comes to believers because of Christ's atonement.

The basic question is: How will a believer ever be rid of these imperfections? We do not believe that death will cure any of these (there is no Scripture to support such a position). God has provided a crisis experience, however, that will remove all our physical, mental, social infirmities. That crisis, I think, is the crisis of glorification that takes place at the moment of the resurrection from the dead, or the translation of the living. Glorification, called in the Scripture "the redemption of our body" (Rom. 8:23), will remove the last scars of sin from the human personality.

Again we quote from Thomas Cook. "Infirmities have their ground in our physical nature, aggravated by intellectual deficiencies. They are the outflow of our imperfect moral organization—the scars of sin which remain after the wound has been healed.

"The pitcher of our human nature, which was broken when Adam fell, may now be put together again, but it will never have the true ring it had before it was broken. To regain that, it must be handed over to the potter to be ground to powder and entirely reconstructed. Then, when death has reduced us to dust and the divine potter has remade us, body as well as soul, we shall be 'presented faultless before the presence of His glory.'"

No, death does not accomplish this miracle of transformation, but the resurrection power that raised our Lord Jesus from the dead will do it. This reconstruction will instantly take place in living saints when Christ comes for them.

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There is, I believe, Biblical basis for this truth of the final and complete sanctification of the body at the moment of the resurrection. Here are some Scriptures:

Whom he did predestinate, he also called . . . justified . . . glorified (*Rom.* 8:30).

Now are we sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is (*I John* 3:2).

From whence also we look for the Saviour the Lord Jesus Christ, who shall change [the body of our humiliation, A.R.V.], that it may be fashioned like unto his glorious body (*Phil.* 3:20, 21).

To me, these verses distinctly teach God's final method of completing man's entire redemption—the redemption of body and mind, as well as of heart and soul.

Just what will glorification accomplish? We don't know the full answer to that question, partly because the full picture of that blessedness is not given to us in the Bible, and partly because if the picture were fully given we would not be able to understand it. However, some rather obvious changes will be accomplished.

In the first place, the human body will be restored to its primal glory and will become the perfect vehicle of the glorified saint. Physical deformities shall no more mar the body. Sicknesses will be unable to harm it. Death will be unable to claim it. Moreover, the body will be freed from its present limitations—the need for rest, for exercise, for food.

I don't believe that every resurrected body will be identical in physical structure to every other glorified body. There will probably be distinctions and differences in glory just as there are differences and distinctions now. However, the weaknesses of earthly existence, as we now experience them, will be forever ended. The body no longer will be subjected to outside pressures that often make possible a yielding to evil suggestions. No longer will saints have to labor under severe physical handicaps, or to serve God for many years, as did Paul, with "a thorn in the flesh."

Resurrection will also lift the strict physical limitations now confining us. Then, as Paul puts it, we shall have "a spiritual body," that is, a body that no longer imprisons or hinders the spirit. Instead, the glorified body then will become a perfect expression and manifestation of the spirit. That glorified body will not be limited to on-earth existence. That body shall have as ready an access to heaven as Jesus' own resurrected body had—for our bodies shall be fashioned like unto His own.

In the third place, our minds will then be freed from limitations of time and place; for we not only have inbuilt capacities (the power to develop in understanding), we also have inbuilt limitations. Some of us simply cannot make "A's," try as hard as we will. Some of us find it exceedingly difficult to discipline our minds to grasp certain subjects and to retain certain information. In heaven more knowledge will be available to us than we now have, but—glorious fact!—we shall then be able to grasp and enjoy much more knowledge than we do now. Even in glory, however, there will doubtless exist no strict equality of ability. In all likelihood, knowledge will never be a mathematically dimensioned area.

Fourthly, we shall be freed then from all acquired prejudices, those artificial barriers that make it difficult for us to understand one another here—barriers which are due solely to our training and our environment, which do not grow out of any purpose of our hearts. We shall then know one another as God knows us. There will be no misunderstanding between saints in glory. What a glorious perfection indeed that will be!

But there is one more emphasis I must share. Resurrection perfection will free us, I think, from the present uneven emotional stress and bias which we, more or less, constantly reflect. It is true that God's peace entering and conquering the heart now works wonders in subduing human life, developing patterns of peace and stability. Then, however, the grace of God will reach to the deeps, to the subconscious areas of life, and restore each person to a complete normalcy of personality. A person's emotional reactions shall then be purified, and his ability for emotional expression shall be elevated and enlarged. He shall not only think God's thoughts after Him, he shall feel about things as God does.

Personally, I believe that it is those saints who live nearest to God that feel most keenly their human imperfections. Like Paul, such believers are yearning for that day when they shall experience the transformation wrought by the resurrection from the dead. "Brothers, I do not think that I have captured it yet, but here is my aspiration, so forgetting what is behind me and reaching out for what is ahead of me, I am pressing onward toward the goal, to win the prize to which God through Christ Jesus is calling us upward" (Phil.3:13, 14—Williams Translation).

Yes, Christ's resurrection brought to Him a perfection He could not enjoy during mortal life—a perfection of freedom from physical limitations as well as freedom from the relentless temptations to evil by Satan. In like manner, the Christian also looks forward to resurrection perfection, a perfection not attainable while in the mortal body.

Fellow Christians, God has not exhausted the power of His grace in the joys we now experience through the blood of His cross. All present spiritual triumphs constitute only "the first installment of our inheritance." The day will come when "God completes the redemption of what He has paid for as His own" (Eph. 1:14, Phillips).

Paul has summed it up well. "We know, for instance, that if our earthly dwelling were taken down, like a tent, we have a permanent house in heaven, made, not by man, but by God. In this present frame we sigh with deep longing for the heavenly house, for we do not want to face utter nakedness when death destroys our present dwelling—these bodies of ours. So long as we are clothed in this temporary dwelling we have a painful longing, not because we want just to get rid of these 'clothes' but because we want to know the full cover of the permanent house that will be ours. We want our transitory life to be absorbed into the life that is eternal. Now the power that has planned this experience for us is God, and He has given us His Spirit as a guarantee of its truth. This makes us confident, whatever happens" (II Cor. 5:1-5, Phillips). •

Conclusion **Glorification—the Easter Yet To Come**

Things To Do—

when you find yourself out of the will of God

by LYMAN F. LANCE

WITH OUR limited vision and our inclinations as well, it is easy sometimes to miss God's highest and best. Not many ministers or layman have gone through a lifetime of Christian experience without getting out of the will of God.

What shall we do when we find we have made a mistake? It is easy to do so many wrong things, some are named here, and sometimes not so easy to do the right thing.

WHAT NOT TO DO:

1. Do not continue to blame yourself until you become so depressed that you cannot see a way out.

2. Do not berate others and tell of their contribution to your mistake. They may have helped, but it does not help you or them to continue to dwell on this.

3. Do not, if you are a minister, take your failure out on the congregation that must listen to you each Sunday. Basically they are not to blame, and to constantly abuse them because of your mistake does not help.

4. Do not try any extreme thing during the time that you are out of His will. It is so easy to try to work your way out by doing something or saying something that is out of all reason.

WHAT TO DO:

1. Sincerely repent of the failure and ask God's forgiveness. When this is secured, live in the confident hope and blessing of that forgiveness.

2. Be slow to change just to be changing, for it is possible to get out of the will of God in getting out of the situation where you are.

3. Be patient and give God and His people an opportunity to help you get back into His will and the place of service He has for you.

4. Be prayerful and unselfish in seeking His way out of the dilemma.

5. Do not become depressed by any suffering or disappointment that comes to you during the time you are out of His will. Everything may seem out of joint but bide His time and do not question His way of dealing with you. It is true that we must always pay for any mistakes but God is gracious and many times will alleviate the suffering if we do not chafe under the chastening rod.

6. Be sure to keep the right attitude and spirit through it all. Becoming bitter over a mistake has caused more than one gifted servant of God to lose his usefulness in Christian service.

7. When the Lord graciously works it all out and you find yourself again at peace in His will, thank Him and resolve to be more careful in the future. Profit by every experience that comes into your life.

Years ago a high school student in Ashville, North Carolina, was making a sample newspaper for a class assignment. During the process of making the paper he accidentally spilled a lot of ink right on the front page. He was almost done and it would mean many hours of hard work to completely re-do the entire project. An inspiration came to him and he placed just below the large blot of ink these words: INK, Pack Square Book Store. He won first prize in the contest. This has been a lot of help to me in the years that have passed since I heard of this incident. We can recoup our losses and God can make our failures a blessing to us and to others if we will only let Him. ●

Lyman F. Lance is pastor of the Wesleyan Methodist church in Washington, D.C., and vice president of the Virginia Conference.

HE EVER LIVETH

by WILFRID MOUTOUX

THE CHURCH OF JESUS CHRIST stands above all other organizations.

She is unique in that her founder is still in active leadership after almost two thousand years. All other great world religions and organizations were founded by some prophet, priest, or philosopher long since dead. True, men worship at their tombs, but this worship is mixed with the dust of despair.

The cults, too, were founded and led to prominence by men and women now deceased. Their memory is revered, but their spirit offers no "present help in trouble."

Denominations, fundamental and otherwise, have their men of importance, but their founders are dead. Luther, Wesley, Knox, Booth were mighty men of character; but they have departed the field.

Communism and other powerful ideological movements had their founders. These have also faced the reality of eternity. They were forced to hand down the mantle and admit that they also were mortal.

Present world leaders of all shades of opinion will soon pass from the stage to be replaced by others just as mortal as their fathers.

Christianity alone had a founder who is still in active command of the organization He founded centuries ago. He alone outlives the ages. He is the peer of princes to whom all other leaders must give final report of their stewardship.

Yes, He died, but He had power over the last and greatest of all man's enemies, death. He died that all the adherents to His truth might live.

God has spared us again to rejoice in another Easter season when we may triumphantly remember that He rose, a victor over sin, death, and the grave.

Once again Easter should remind us that "He ever liveth to make intercession for [us]" (Heb. 7:25). ●

Poems for Easter

Weep Not

Weep not when you are told I've slipped away,
For I'll be walking in the land of endless day
Where flowers bloom, and sparkling fountains play.

I'll be roaming o'er eternal verdant hills,
My raptured heart aglow with endless thrills,
Walking all day long knee-deep in daffodils.

And oh, I'll hear the angel choir a-singing,
See the saints come marching in, their sheaves a-bringing,
And all the while the golden bells are ringing.

I'll have a mansion too, all filled with light
In that blessed land where comes no night
I think I'll sing a thousand years from pure delight.

Beside the crystal sea I'll take my place
Where I may gaze upon His lovely face.
One theme my song shall ever be—Amazing Grace.

And I'll be watching yonder Eastern Gate,
I know you'll come—we'll not have to wait.
Haste then, make ready, so you'll not be late.

—the late John Murdock, Ohio Conference

Suppose

Suppose that the man who was lame had come
To the Saviour by Galilee's shore,
And had asked for a cane to help him walk—
For a cane, and nothing more!

Suppose that the man who was blind from birth
Had asked for only a guide;
And had missed the wonder of Christ's dear face,
And the Heaven and earth beside!

Suppose that the woman who seemed rebuffed
Had turned away in despair;
Resigned to nurse her helpless child,
And the hurt of unanswered prayer!

Suppose they had been like you and me,
With their asking so fraught with doubt;
What sorrows and pains they would have retained—
What joys they'd have gone without!

—Edith Bang

If Easter Be Not True

Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wings;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phanton, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolish the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

H. H. Barstow

Arise and Come Away!

Arise! my love, arise and come away!
With me to realms of everlasting day!
O leave the valley with its shades of night.
For mansions in the land of fadeless light.

Arise! my love, arise and come away!
The winter past, the spring with flowers is gay;
The rain is gone, the sky is bright and clear,
The time of birds and happy song is here.

Arise! my love, arise and come away!
And not to sojourn, but forever stay;
I have a mansion bright for thee to own,
And thou shalt sit with me upon a throne.

Arise! my love, arise and come away!
Thy Lover calls—it is the Wedding Day;
In robes of purest white and gold to stand
Before the Father, at my own right hand.

Arise! my love, arise and come away!
This is the hour for which I've heard thee pray;
Thru all the weary watch on earth below:
Come now, with me, eternal bliss to know!

—W. J. Powell, Beaver Falls, Pennsylvania

The Cost of Housecleaning

PRINCETON UNIVERSITY has banned smoking in all lecture halls and classrooms—for teachers and students alike. Why this revolution? Because of the danger of cancer? Out of consideration for those who become ill in a smoke-filled room during even one class period? Not at all. The reason was based solely on economics—to cut down on houscleaning bills.

Robert F. Goheen, president of the University, according to a UPI news story of October 5, pointed out that the new regulation would save about $16,700 annually in floor cleaning and refinishing costs. That is in one college alone. Multiply this sum by the number of colleges in the country and the result would be startling.

Yet the cost of cleaning up after the smokers is infinitesimal compared to the expense of cleaning up after the liquor traffic. No monetary price can be put on the humanitarian cost of liquor in wasted minds, broken homes, neglected children, murders, and traffic deaths with all their concomitants and aftermaths. Ignoring everything else, the cost of cleaning up liquor's debris in cold hard cash alone is enough to ban it from the face of the earth.

During the year 1960 the total number of drunk driving arrests in Chicago alone was 5,314. It is impossible to compute the cost of jails and prisons with guards, meals, clothing; the expense of trials resulting from drunken crimes, or the care of worse-than-orphaned children.

So serious has the alcoholism problem become that more and more money is being spent on scientific investigation and efforts to rehabiliate the victims. The estimate from the state welfare office of Illinois is that 2,400 out of 14,000 patients in state mental hospitals are confined for alcoholism. That is in just *one* state. Imagine the total cost.

Clearing up after one drunken spree of one individual often costs thousands of dollars. A recent news story describes an act of vandalism committed by a "model" student, 17, in his high school near Hobart, Indiana. The boy, who had scored the highest in the school on a National Merit Scholarship test, had a dispute with a teacher which led him to get drunk on beer and begin a pre-dawn raid on the school by breaking a window with a rock.

The culprit admitted he "took everything he could find and threw it as far as he could." He smashed windows, microscopes, typewriters, and other office machines and soaked school records with a fire extinguisher. The damage was estimated at $25,000.

Despite evidence of the dollar cost of drinking, we hear continual gloating over the immense sums paid to the government in liquor taxes. When will we hear voices strong enough to shout above the din of glamorous advertising that the cost of the clean-up is several times more than the tax intake? Will the economists from the college halls ever speak on this point—in unison? —*Emma Kidd Hulburt in "The Union Signal."*

Children's TV Diet Must Be Held Down

by SYDNEY J. HARRIS

BRUNO BETTELHEIM has probbly had more intensive experience with emotionally disturbed children than anybody else in the country. I would like to quote a few pregnant paragraphs from his new book, *The Informed Heart*, about some of the possible consequences of unrestricted TV viewing by children.

"Much has been said about the contents of television programs. But my concern here is less with content and much more with what persistent watching does to a child's ability to relate to real people. To become self-activating, to think on the basis of his own life experience instead of in stereotypes out of shows.

"Many children, four to six years of age, communicate mainly in terms of their favorite shows and relate much better to the TV screen than to their parents. Some of them seem unable to respond any more to the simple and direct language of their parents because it sounds unimpressive compared to the suave diction and emotionally loaded idom of TV professionals.

"Children who have been taught, or conditioned, to listen passively most of the day to the warm verbal communications coming from the TV screen . . . are often unable to respond to real persons because they rouse so much less feeling than the skilled actor. Worse, they lose the ability to learn from reality, because life experiences are more complicated than the ones they see on the screen, and no one comes in at the end to explain it all.

"Conditioned to being given explanations, the child has not learned to puzzle for one on his own; he gets discouraged when he cannot grasp the meaning of what happens to him and is thrown back once more to find comfort in predictable stories on the screen.

"If, later in life, this block of solid inertia is not removed, the emotional isolation from others that starts in front of TV may continue in school. Eventually it leads if not to a permanent inability, then to a reluctance to becoming active in learning or in relations to other people. . . .

"This being seduced into passivity and discouraged about facing life actively, on one's own, is the real danger of TV, much more than the often asinine or gruesome contents of the shows."

Usually, I do not quote at length in the column; but this extract, by a professional therapist with disturbed children, says so well and so succinctly what I have been warning against for years, that I feel it should be given the widest circulation among parents of small children.—*Reprinted by permission of Chicago Daily News*

New Lights from Old Lamps

(*from page* 4)

two about all the things that had happened, the Bible says "Jesus himself stood in the midst of them and saith unto them, Peace be unto you." In this last scene of the drama several important things happened:

1. *Christ reaffirmed His reality.* He showed them His hands and His feet. He ate a piece of broiled fish and honeycomb. Thus He demonstrated the reality of His personality and the corporeality of His resurrection. How Christ came through the walls, the door being shut, I do not know. In one sense His resurrected body was the same body with which He was crucified and buried; in another sense it was a different kind of body.

Paul tells us (I Cor. 15) that what grows from the seed is not that which is planted. Yet that which grows cannot come unless the seed has been planted. The seed is responsible for the fruit, yet the fruit is different from the seed. Paul applies all of this to the resurrection as he says, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:42-44). The resurrection of Jesus Christ demonstrated that there was not merely a change in His body, but there was change in the character of the material. The Master was teaching them that when He was not visible to the eye of the earthly body, He could still be present with them and available. His resurrection made it possible for Him to be everywhere.

2. *He re-instructed them*—"Then opened he their understanding, that they might understand the Scriptures" (v. 45). Christ reminded them that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Himself. The word "opened" here literally means "thoroughly opened," or "disentangled." This is exactly what He did for their minds—He disentangled their thinking so that the picture which had been blurred came sharply into focus.

3. *He re-commissioned them*—"And ye are witnesses of these things" (v. 48). They were to be witnesses not only in experience but in proclamation of His resurrection, of His living reality, and of the fact that through His name forgiveness of sins should be preached.

4. *He equipped them*—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (v. 49). Their hearts were burning and their lights were blazing, but in order for this condition to be persistent and perpetual they needed the equipment that God alone could give them on the day of Pentecost. Therefore they were to wait until the divine Spirit filled them and united them in one body.

The last act of Christ was His ascension into heaven, and Luke closes his Gospel with these glorious words: "And they worshipped Him and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Jesus left them with burning hearts and beautiful hopes. The Holy Spirit who was to clothe them would give them adequate resources for the tasks which were theirs.

We too will get new light from our old lamps if we become conscious of the personal presence of Christ overtaking us as we fight the battles of life. His conscious, comforting presence makes all the difference in the world.

One day when Dr. R. W. Dale of Birmingham, England, was preparing an Easter sermon he became very conscious of the unmistakable, eternal presence of Christ with him. He found himself saying, "Christ is alive, alive! Can that be really true? Living as I really am?" Dr. Dale wrote, "It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. My people shall know it. I shall preach about it again and again until they believe it as I do now." Because of this glorious discovery he began to make Christ and the resurrection the central theme of his preaching. He wrote a book entitled *The Living Christ,* and he began the custom of encouraging his congregation to sing one Easter hymn every Sunday morning. The presence of Christ that night in his study gave him new light from his old lamp, transforming his life, the life of his church, and thousands of persons throughout Christendom.

Nothing short of flaming lives will do now. If Christianity is to win over communism, if the sacred is to triumph over the secular, if this age is to be saved for Christ, then Christians everywhere must be characterized by "burning hearts." •

Said Mark Guy Pearse:

"Whatever success may have attended my ministry, I ascribe mostly to the fact that I could never get a room big enough to hold a prayer-meeting. From a vestry where I found half a dozen I had a schoolroom with 250. I made that the 'Big Wheel of the Church.' I may say that the success of the prayer-meeting lay first in the fact that I always took it myself and could work out my own methods: that is essential. But, much more than that, I always prepared myself by an hour of quiet communion, and went with 'the fire in my hand,' as Abraham went up the mount. And in that hour of communion I generally got a little message for the prayer-meeting—often a message that I found later was exactly adapted to some condition or circumstance of somebody present."

PAUL L. KINDSCHI, Executive Secretary

The Church and the Family

THE CHURCH is the houshold of God, or put a different way, the church is a family. Both the church and the family were established by God, not by man. The human family and the family of believers are similar in many ways. They stand by one another in fellowship and assistance through times of peace, as well as times of crisis. They take care of their own.

It is the church's task to encourage the families, to lead them to an experience of worship, to help them see their God as meeting the needs of their family, and to provide information so they might be able to guide their children. A family becomes a Christian family by the grace of God. They come to know Him through their relationships and in their common worship.

The church has failed to catch the vision of working with families. A recent study projects the inadequacies of the church's work with its families:

1. Churches need to develop a hospitality program to "shepherd" new families into the fellowship.

2. Official boards need to take cognizance of the unserved families, e.g. adult households, broken homes (perhaps one in seven church families is broken by death or divorce), and divided families whose religious loyalties stretch over two or more parishes.

3. Churches still overlook the welfare of older families in their midst, those who need help regarding retirement, housing arrangments, and an antidote for loneliness.

4. Churches are not geared to aiding the family with mental illness or a physical sickness at home.

5. Churches are not often aware of the type of family ministry that they should be performing to the aged, to those in trouble, and to those who need guidance.

6. Ministers need to improve their premarital counseling beyond a one-session discussion of the wedding arrangements.

7. Churches frequently overlook the community agencies that could work with them as a team to aid families with difficulties.

8. Churches do not see their opportunities in public service projects, such as establishing cooperative nursery schools, maternal health groups, counseling clinics, and scores of other services.

One Solution in Helping Families

When the church promotes and encourages the family altar, it is a real help in bringing families together. And as the families come together, they come together to Sunday school and church. "A family that plays and prays together, stays together" is not merely a slogan. It is a philosophy of life, and it works!

In connection with the morning or evening message, dramatize different methods of conducting a family altar. Not only tell and urge them, but show them. Here are some factors that should be considered.

When should you have a family altar? There is no set time. Some find morning best, either before or after breakfast. Others like noontime, or the evening meal. One time during the day the family ought to be together for worship. If it is utterly impossible to set aside one time, either rearrange schedules or let the parent that has contact with each member of the family ever day have family worship as it fits the respective schedules.

How long should it be? The amount of time that is available will generally determine the length of your family altar. With just adults and older young people, the time spent may run from fifteen minutes to half an hour. With children in the family, one should usually not go over fifteen minutes. And with very young children, five to ten minutes is much more satisfactory, for both the children and the parents.

What should it include? It is said, "Variety is the spice of life." Don't get into a rut with your family altar. Every few months change your pattern. As nearly as possible, let every one participate. When your children are juniors and older, they may want to be in charge of the family altar one day a week. Don't be afraid to do something different and new.

We would suggest the use of the Devotional Quarterly, possibly reading the related Scripture in various versions. With young children, use a story with pictures. With primaries and juniors, a children's version of the Bible can be effective. Different seasons and holidays of the year will readily lend themselves to ideas for your family worship. Reading various parts of the Bible, like the Psalms and parables is good. Relate the reading to special services at the church. Home Bible quizzes, Bible games, projects, memorization—all these are some additional suggestions for using the Bible in family worship.

Singing can be an enjoyable part of your family worship. Include children's choruses. The children can teach you what they are singing in Sunday school. This is also the time to become acquainted with good hymns. You might sing all of Wesley's or Isaac Watt's hymns over a period of time. The family will learn the contribution these men, as well as others, have made to hymnody. Sing from a hymnal or chorus book. This is a good way to refresh your memory of the old hymns and to learn new ones.

Prayer time may find everyone praying or just one person leading in prayer, but be sure the family's interests and needs are kept in mind. With young children, the prayers must be simple and short if they are to be meaningful. Be careful not to "preach" to teen-agers during the prayer time.

These are just some suggestions. No one but your family can plan your family altar. Be flexible, but have a pattern and a system.

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Lesson for April 16

Joshua, True When Tested

Lesson Text: Numbers 13:1-3, 25; 14:1-10.

Golden Text: Fear thou not; for I am with thee: be not dismayed; for I am thy God. Isaiah 41:10.

(For comments on these readings, use your Devotional Quarterly)

M Joshua, True When Tested. Numbers 13:1-3, 25, 14:1-10.
T God's Blessing on Faithfulness. Luke 6:20-31.
W Going the Right Way. Matthew 7:13-20.
T Staying Close to Christ. John 6:60-71.
F The Unpopular Minority. John 15:18-25.
S Practical Righteousness. Exodus 23:2-9.
S God's Promise of Help. Jeremiah 1:8-10, 17-19.

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I Was Reading . . .

(*from page 3*)

atmosphere and makes for the discomfort of others; (6) it limits the effectiveness of Christian witness."

● in the February 13 issue of *Christianity Today* that "a Pennsylvania parent complains that a public school in his town prohibits the pledge of allegiance to the flag because it contains the words 'under God.' In Colorado a fifth grade teacher had his contract revoked a few days before the beginning of the September term because he had conducted a Christian camp during the summer." Is this indeed "the land of the free"?

● what President Kennedy's pastor said about the infallibility of the Pope: "The Pope is infallible, that is, the Pope cannot make a mistake, when, speaking as the head of the Catholic Church, he defines a doctrine of faith or morals to be held by the whole Church . . . All Catholics must believe this doctrine or cease to be considered members of the Church."

● this observation made by Dr. A. L. Miller, director of the Saline Water Office of the United States Department of the Interior: "Before 1980 there will be more than 1000 cities using sea water conversion units to provide tomorrow's water. One is being built now in San Diego."

● in the February 15 issue of *Christian Century* the suggestion of a Unitarian clergyman that "Christian missions to other faiths for the sake of conversion be abandoned. The ideal type of Christian activity on the soil of other faiths is altruistic service, religiously motivated, without the expectations of conversion."

Warns Against Modern Day Tower of Babel

NASHVILLE—(BP)—The "most dangerous philosophy" abroad in Southern Baptist life is the desire to build modern-day Towers of Babel, an Ohio leader claimed here.

Ray E. Roberts, Columbus, executive secretary of State Convention of Baptists in Ohio, referred to the account in Genesis of the Tower of Babel.

"The first thing a great majority of preachers want to do is to build themselves a tower and make a name for themselves," Roberts said.

"We must combat this trend," he added. "We won't win a lost world to Christ by building prestige, or by expanding the way supermarkets do. We grow by giving away."

Quotes

THE WORK of spiritual religion is entirely the work of the Holy Ghost. It is as much beyond our reach naturally as the stars in the firmament.—*R. Hilly*

WHEN we live for the eye of God, we do not fear the lips of man.—*Anonymous*

TIME, talents, personality, energy, station in life—all these furnish mighty opportunities to serve God.

WORSE than the sin you criticize, is the sin of criticism.—*J. J. Coleman*

Arrow Highway Church, Covina, Calif.

Church News . . . .

Oklahoma Mid-Year Ministerial

Ministers and wives of the Oklahoma Conference journeyed deep into the heart of Texas for their annual midyear conference February 20-22. The San Antonio church was the gracious host for these few days of spiritual retreat.

Dr. Norman Grubb was the conference speaker, who, in his unique way presented the Way of Life as God had taught him. Dr. Grubb is known the world over as Director of the World Evangelization Crusade, successor to C. T. Studd, and author of many books which have blessed thousands. His insight into the "ways of God" challenged all who were present.

Another highlight of the conference was the testimony of Lt. Tom Smoke of the Air Force who was the lone survivor of a B47 bomber that exploded over Little Rock, Arkansas, last year. The story of his miraculous deliverance from death and the circumstances surrounding the accident proved to be the most amazing testimony our ears had ever heard. You will soon read his story in tract form from the American Tract Society.

The conference was well attended by our own pastors, and we enjoyed the fellowship and warmth of a number of other pastors who joined us in the services.

All who were at the conference went home blessed and determined to do a greater work for God in the great southwest.—*Robert Hughes, reporter*

Chaplain Hayes Promoted

Chaplain Quentin O. Hayes has been promoted from 1st Lieutenant to Captain in the United States Army. Chaplain Hayes and family reside at 212 Cassino, Fort Ord, California. He is a member of the Champlain Conference. The entire Wesleyan family joins in extending congratulations to Chaplain Hayes.

Many Attend Ministerial Refresher Course at Houghton College

Over 100 ministers from 5 denominations and 5 states attended the 14th Annual Ministerial Refresher Course on Houghton campus March 6-9. Featured speakers were Dr. Leslie R. Marston of Winona Lake, Indiana, Senior Bishop of the Free Methodist Church and Dr. George E. Failing of Marion, Indiana, Editor of THE WESLEYAN METHODIST. The theme for the conference was "The Wesleyan Witness" with Bishop Marston discussing the eighteenth century origins and Dr. Failing bringing out the nineteenth and twentieth century developments.

The afternoon sessions featured a daily Bible study from the Sermon on the Mount by Dr. Claude Ries, Vice-President of the College and workshops by various faculty members of the College. On Tuesday, Mr. Arnold Cook, Prof. of Business Administration developed a modern program for the financial structure of the church. On Wednesday and Thursday members of the science division discussed the correlation of science and the Scripture. On Wednesday they developed the origin of the universe itself and dated the beginning of life on the earth. On Thursday the discussion centered in the origin of man on this planet. They brought out that the Holy Scriptures make no attempt to specify the date when life began but are precise as to Who is the origin of all life. The data of Scripture on other questions of science is limited but bears no inherent conflict with the facts of modern science.

Marion College Professor Begins Work on Doctoral Thesis

Miss Marjorie Elder, Associate Professor of English and Speech, has been granted a leave of absence for 1961-62, in order that graduate work can be taken toward a doctorate. During the coming year, Miss Elder expects to complete all required courses and to begin research and writing of a doctoral thesis. The work will be done at the University of Chicago.

In 1950 Miss Elder received Master of Arts Degree from the University of Wisconsin. Previously she received a B.S. in Education from Marion College in 1945 and an A.B. from Marion in 1947. Since 1949, she has taught at Marion College.

Rev. Donald T. Martin of Upland, Indiana, has been employed by Marion College to replace Miss Elder during 1961-62. Mr. Martin has an A.B. from Taylor University, a B.D. from Asbury Theological Seminary and a M.A. from Ball State.

Iowa-Minnesota Conference Mid-Year Convention

"Spirit-Filled Witnessing" was the theme and the burden of the 1961 midyear convention of the Iowa-Minnesota Conference held at the Wesleyan Methodist church, Cedar Falls, Iowa, February 14-16.

Rev. John J. Hunter, president of the Dakota Conference, keynoted the convention with his message, "Focus on Spiritual Vision" as he challenged to personal evangelism. In this and succeeding messages, Mr. Hunter urged that as a church and as individuals we have the challenge and command to go to those who sit in spiritual darkness and bring them the Light.

Morning sessions were devoted to prayer, messages by Mr. Hunter that especially dealt with phases of personal witnessing, and to conference interests. The afternoon sessions were divided into workshop periods discussing both doctrinal and practical evangelism. Workshop leaders were Rev. Merne A. Harris, dean of Vennard College; Rev. Lowell Stoesz, general evangelist; Rev. John J. Hunter; and Dr. R. D. Reisdorph.

The interests of Miltonvale Wesleyan College were presented during the conference by Rev. Robert Girard, field representative of the school.

The closing message of the convention was brought by our general superintendent representative, Dr. R. D. Reisdorph. A powerful message under the anointing of the Holy Spirit was used to stir hearts and lives to action.

It was a privilege for the Cedar Falls church to host this convention and the spiritual blessings of the convention are evident as the church seeks to move forward for the Lord.—*Duane H. Janssen*

Iowa-Minnesota Conference News

ST. PAUL, Minn.—The Riverview Wesleyan Methodist Church, St. Paul, was organized and received into the Iowa-Minnesota Conference on Sunday afternoon, February 12, by Rev. Clarence Budensiek, conference president.

This church is the outgrowth of the vision and work of Rev. N. K. Long. Ten years ago as he walked past this church located on East Congress Street in Minnesota's capital city, he felt that the Lord would want a Wesleyan Methodist church located here.

Soon thereafter Mr. Long purchased the building that was formerly used by the German Congregationalists and began Sunday school and worship services. Now after ten years, he has brought the church to a place of official organization.

During the morning service, Mr. Long presented the registered deed for the property to Rev. Clarence Budensiek who received it in behalf of the conference. The new church is free of indebtedness and comes without cost to the conference.

During the previous week Mr. Budensiek held revival services for the church, and a spirit of revival prevails.

Rev. N. K. Long will continue to serve the church as pastor. The conference churches extend the right hand of Christian fellowship to them assuring them of the prayers and cooperation of the entire conference and asking them that they shall share our burdens with us.

ST. PAUL, Minn.—The conference church extension project for the present year is located in a new housing area in St. Paul where Rev. and Mrs Wm. S. Hotchkiss are serving as pastors. The official name adopted by this group is Minnehaha Avenue Wesleyan Methodist Church. After meeting in a schoolhouse for sometime, the group is now worshiping in their new building. A more detailed report will appear in another issue.

WASECA, Minn.—Rev. Yorton Clark, pastor of the Wesleyan Methodist church, Albert Lea, has been invited to minister to a group of spiritually-minded people at Waseca. This service precedes his own church service. If this group should choose to affiliate with the Wesleyan Methodist Church, the work of the church in southern Minnesota would be considerably strengthened.

SIOUX CITY, Iowa—The Bible study group using the Aldersgate Lesson series continues to meet at the Claud Baundy home in Sioux City, Rev. Mitchell Cotrone of nearby Sloan, Iowa, in charge. This group is meeting with the expectations of starting a Wesleyan Methodist church in Sioux City. If a reader of THE WESLEYAN METHODIST has a friend or relative that would be interested in this endeavor, if a contact is made with Mr. Cotrone at Sloan he will be happy to contact them.

CEDAR FALLS, Iowa—The blessings of the youth week revival and midyear convention continues upon the church. Rev. Robert Girard, field representative of Miltonvale Wesleyan College, was used by the Holy Spirit to bring messages of inspiration and challenge to all age groups during youth week. During the past few weeks, we have seen six people saved. In addition several others have stopped by at the pastor's study to discuss spiritual problems.

For some time special prayer groups have been meeting and praying for revival. The Lord is answering prayer for which we praise Him. Every organization within the church is united in its efforts of reaching others for Christ.

Merritt Island, Florida

Greetings in Jesus' Name from Merritt Island, Florida—"Missile Land, U.S.A." This is an invitation to our fellow Wesleyan readers who may be vacationing in this area this summer to come and worship with us. Or, if you have relatives or friends who might be living in this area, ask them to attend the services at the Wesleyan Methodist church on Merritt Island—just across the Causeway from Cocoa.

God sent the Bloom Trio our way and has given us a gracious revival. Souls were saved and some added to the church. To Him be all the praise! His Word is true and we can live and witness for Him even in this space age.

We request your prayers and invite you to our services when you come to Florida.—*Mrs Elizabeth B. Jones, Sunday-school superintendent*

Back Creek Revival

The blessing of the Lord was upon the special spring services at the Back Creek Wesleyan Methodist Church, March 1-12. Rev. Price Stark was the speaker, assisted by his wife. Mrs. L. R. Buckman was in charge of the music.

The ten o'clock prayer meetings were well attended and God helped the saints to pray through for revival.

A large number of young people were saved, and a number of them will be joining the church soon. There was good freedom in the services, and quick response to the altar call. Finances came easily.

The ministry of The Starks was a blessing to our people. He carries a real burden for souls.—*L. R. Buckman, pastor*

Ninth Street Church Revival

The Ninth Street church at Anderson reports the services of February 5-12 were the best attended in some time. Many churches were represented from in and around Anderson and from nearby towns and cities.

God marvelously helped Brother Warren C. McIntire preach old-time Bible truths so needed in these perilous days. Many young people and others received special help.

We believe these gripping, heart-searching truths by Brother McIntire are stepping stones to higher ground here at Ninth Street church. Pray with us that God will send a great revival to our souls, our church and city.

—*Gordon Goodman, pastor*

Youth In One Accord Itinerary

April 8, 9	Methodist Church Port Republic, New Jersey
April 15-23	First Baptist Church Sandusky, New York
April 29,30	Neighborhood Church—C. & M.A. Lancaster, Pennsylvania
May 7-14	Free Methodist Church East Randolph, New York
May 20,21	First Baptist Church Fort Plain, New York
May 27,28	First Baptist Church Earlville, New York

—*Dr. George Wells, Houghton, New York*

Eloise Wood R.N. Returns

Miss Eloise Wood, R. N., has returned to Honduras where she will begin her second term.—*Department of World Missions*

FOR RENT

3-bedroom cottage, modern, secluded, fishing and swimming on Grindstone Lake, near Hayward, Wis., "Musky capital of the world." For information write: Rev. David D. Peterson, 403 W. Tyler, Eau Claire, Wis.

Birth

Born to Rev. and Mrs. Donald Jones, Los Angeles, California, January 24, 1961, a son, Gerald Bernard. He joins a sister Marlene, and a brother Wesley. Mr. Jones is a senior at Los Angeles Pacific College.

OBITUARIES

Bowden.—Ida, wife of the late Harper Bowden, was born Apr. 6, 1871, and departed this life Jan. 21, 1961. She had been a lifelong resident of Lisbon, N. Y. For the past five years she had been staying with her daughter, Mrs. Ethel Fields in Heuvelton. Sister Bowden, early in life, became a follower of Christ, joined the Wesleyan Methodist church at Lisbon on March 25, 1894, and remained faithful to the end. She was preceded in death by her husband and one son, James. Left to mourn her passing are a son, Clive, also of Lisbon, a daughter, Mrs. Ethel Fields of Heuvelton, a daughter-in-law, Mrs. Isabel Bowden, widow of James, and six grandchildren, and several great-grand-children. Funeral services were conducted by Rev. Floyd Tyler at the Fox Funeral Home in Heuvelton and the body placed in the receiving vault at the White Church Cemetery, Lisbon.—Floyd H. Tyler

Heimbuch.—Christina Eichelberg, 73, born of German parents at Odessa, Russia, October 4, 1887, came to this country with her parents at the age of three and spent most of her life in the vicinity of Selby and Mobridge, S. Dak. She was married to Carl Heimbuch January 14, 1908, who preceded her in death October 9, 1950. Mrs. Heimbuch is survived by eleven children: John and William of Minneapolis, Minn.; Raymond of Del Rio, Tex.; George of Cheyenne, Wyo; Ervin of Hot Springs, S. Dak.; Floyd of Anchorage, Alaska; Mylo of Campbell, Calif.; Mrs. Edna Boettcher of Custer, S. Dak.; Mrs. Lil Wotrang of Green Bay, Wis.; Mrs. Erma Fix of Barstow, Calif.; Mrs. Mildred Christianson of Whitewood, S. Dak. Thirty-one grandchildren and two great-grandchildren, two brothers and one sister also survive. While still a young woman she was genuinely converted, and remained a faithful witness for the Lord. Funeral services were conducted at Custer, also at Mobridge where she was laid to rest beside her husband, her pastor, Lester R. Fletcher, officiating at Custer, Earl Olson, a former pastor at Mobridge.—reported

Hulin.—Marie Eleanor, was born at Franklinville, N. C., January 7, 1919, and departed this life March 6, 1961, at her home in Asheboro, N. C. She is survived by her mother, Mrs. Corinna Hulin, five brothers and three sisters. Marie was a faithful member of the Neighbors Grove Wesleyan Methodist Church for the last 16 years. She loved the Lord and gave clear testimony that she was ready to go. Funeral services were conducted by her pastor, Rev. Paul E. Allred, assisted by Rev. W. C. Lovin. Her body was laid to rest in the Neighbors Grove cemetery.—Paul E. Allred

Moon.—Ada Langdon, was born Dec. 11, 1884, in Blackford County, Ind., and went to be with the Lord Feb. 13, 1961, at the home of her son. She was a faithful member of the Hartford City Wesleyan Methodist Church and served as church treasurer for 23 years. Her husband, Oscar A. Moon, and a daughter preceded her in death. She is survived by her son, Walter and wife, three grandchildren and several nieces and nephews. The funeral was conducted by her pastor, Rev. Ralph J. Coleson and Rev. M. E. Gaylor of Marion, Ind. Her body was laid to rest in the Union Cemetery at Eaton.
—R. J. Coleson

Lake.—James O., was born April 26, 1893, in Blackford County, Ind., and went to be with the Lord Feb. 28, 1961. He was a member of the Hartford City Wesleyan Methodist Church. To this union were born six children, all living. He was married to Nora Lanning on Feb. 7, 1923. Surviving are his widow, Nora; four sons, Glen, Paul, Raymond and William; two daughters, Mrs. Orpha Banter and Miss Ruth Lake; 13 grand-children; three brothers and one sister. The funeral was conducted by Rev. M. E. Gaylor of Marion, Ind., and his pastor, Rev. Ralph J. Coleson. He was laid to rest in the Montpelier cemetery.—R. J. Coleson

Youth Leaders Visit Mission Stations in Caribbean Area

Two Wesleyan Methodist youth leaders are touring the denomination's mission stations in the tension-ridden Caribbean area, speaking in conventions geared to training nationals for youth leadership responsibilities.

Rev. Robert McIntyre, Marion, Indiana, and Rev. James Harris, Manhattan, Kansas, executive secretary and general president respectively of Wesleyan Youth, left Miami March 16 for the three-week mission sponsored by the young people of the denomination in the United States and Canada. The mission will include three days in Puerto Rico, where they will present the missionaries with a bus purchased by Wesleyan Youth for the use of the mission academy. In Haiti, during a 12-day stay, the men will present a certificate representing funds raised by Wesleyan Youth for the completion of the construction of a native Haitian church.

The team will worship with Jamaican Christians on Easter Sunday, entering immediately into the final convention of the mission. While there they will inspect four libraries of books sent to Jamaican youth by young people throughout the denomination.

The schedule calls for a return to the U.S.A. on April 6.

Second Graduate Student Seminar Held at Houghton

The second Graduate Student Seminar of Houghton College was held Saturday afternoon and evening, March 18. The purpose of this seminar is to stimulate interest in graduate studies, to encourage undergraduates to plan ahead for graduate school, to expand undergraduate students' knowledge of financial aid available in graduate school and to acquaint students with life in graduate school.

Matthew Henry Commentary

The appearance of a one-volume edition of Matthew Henry's famous Commentary on the Whole Bible is one of the top news events in religious publishing this year. *Matthew Henry* has been the most popular and widely used of all Bible commentaries for generations, and this is the first time that the work is being made available in condensed form within the scope of a single large volume. Dr. Leslie F. Church, distinguished British churchman and editor, spent the last four years of his life on this project, completing it shortly before his passing in January. It is remarkable that he was able to perform this huge task of condensing the material and at the same time preserve all the wonderful outlines and other features for which Matthew Henry is famous. All this has been accomplished using only Matthew Henry's own words throughout. The commentary still remains a very sizable work—2,000 pages, of 1,500 words per page, or a total of about 3,000,000 words, all combined into one large volume at a bargain ($9.95). Dr. Wilbur M. Smith of Fuller Theological Seminary calls *Matthew Henry*, "The greatest devotional commentary ever written." It is, as Dr. F. F. Bruce of Manchester says, "One of the great theological classics of English literature." This new one-volume edition is published in America by Zondervan Publishing House which has already ordered a second printing of 25,000 copies to be ready June 1.

Wesleyan Methodist Seminary Foundation Established

For several years Wesleyan men who anticipated seminary training were left to select an institution without church guidance, and to meet their financial responsibilities. Often they lost contact with the church while they earnestly prepared for Kingdom service.

In recent years the Church has formed an affiliation with Asbury Theological Seminary. This program directs our men to an institution which emphasizes the doctrines we believe, and they are kept under the jurisdiction of the Church and in touch with the Church. Our affiliation with the Seminary also provides opportunity for official expression concerning administration, policy, and program of the institution.

The Wesleyan Methodist Seminary Foundation, originated by the Wesleyan Methodist Church, was officially approved by Asbury Theological Seminary at the annual meeting of the Board of Trustees in January, 1961. Though several churches have formally approved the Seminary for their ministerial students, the Wesleyan Methodist Church is the second denomination to establish an official Foundation.

The purpose of the Foundation is to effect closer cooperation between the Church and the Seminary in preparing Wesleyan young people for Christian service. Through the Foundation, the Church offers guidance, assistance and fellowship relating to the Denominational program. Through the Seminary, the Wesleyan Methodist students have access to graduate ministerial education. A course in Wesleyan Methodist History and Polity has now been introduced into the curriculum.

A lot on East College Street adjacent to the land owned by the Seminary has been purchased by the Church. Eventually a foundation building for student activities will be constructed.

At present, Dr. Wilber T. Dayton, professor of New Testament Interpretation and Language at the Seminary since 1957, is directing the program in co-operation with a local Executive Council which functions under the Commission of Christian Education and the Board of Administeration. The Executive Council includes Dr. Wilber T. Dayton, Dr. C. I. Armstrong, Wesleyan Methodist evangelist and current chairman of the Board of Trustees of the Seminary, Rev. H. Blaine West, pastor of the Wesleyan Methdist Church in Lexington, Kentucky, and two Seminary students, Mr. Larry Hughes and Mr. Roy Straub.

The Commission of Christian Education has been authorized by the Board of Administration to contact interested persons across the Church in an effort to raise finance for this new and important phase of our training program. Our men at Asbury are sacrificing greatly in an effort to prepare for service in the Church.

In some cases the lack of finance has disrupted their training; all cases evidence an intense financial struggle. Jobs are scarce and wages are low, but our men labor and pray with determination and faith. Many miraculous answers to prayer have saved the day for a certain family, and at the same time encouraged others to continue their efforts.

Will you be one of the "interested persons" we are authorized to contact? Send your contribution to Dr. Wilber T. Dayton, Treasurer, WESLEYAN METHODIST SEMINARY, 405 Kenyon Avenue, Wilmore, Kentucky.

Address all other communications to the Chairman of the Commission on Christian Education at World Headquarters, Box 2000, Marion, Indiana.

The need is urgent at this time. The call is for workers. The Church must train them! —*Rufus D. Reisdorph, Chairman, Commission on Christian Education*

Wesleyan students (not all were present) and members of the staff who carry on under the auspices of Wesleyan Methodist Seminary Foundation at Asbury Seminary.

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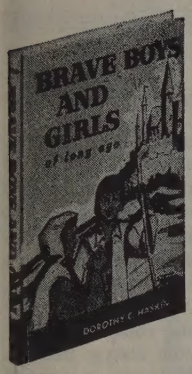

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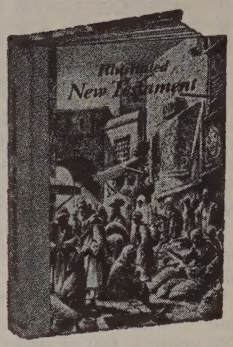

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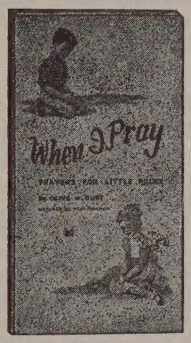

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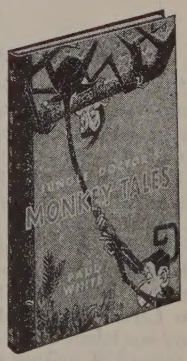

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Blessings from the Bulletins

An Unfailing Supply

"Uncle John, how it is that you are never sour and cross like other people?" asked his niece one morning, when he came in from a round of merriment with his niece's children on the lawn.

"How is it that you never have sour cream for your cereal at breakfast?" asked Uncle John in reply.

"That's another question—you don't suppose I would serve sour cream when the milk house is full of sweet cream?"

"Well, my dear," said Uncle John, "to be more plain, when I get up in the morning I just fill up my heart with sweet things out of God's Word. When I go to my room at night, if any sour things have dropped into my heart through the day, I just pour them all out at Jesus' feet and start fresh the next day as if nothing had happened."—*Gospel Herald*

—Indiana, Pennsylvania

"The Message of the Cross"

About the year 125 AD, a Greek by the name of Aristides was writing to one of his friends about the new religion, Christianity. He was trying to explain the reasons for its extraordinary success. Here is a sentence from one of his letters:

"If any righteous man among the Christians passes from this world, they rejoice and offer thanks to God, and they escort his body with songs and thanksgiving as if he were setting out from one place to another nearby."

What a description of Christian faith in immortality—that a man sets out from one place to another nearby! Is it any wonder that a religion like that swept paganism?

—Indiana, Pennsylvania

Talents Are To Use

"Too many people make cemeteries of their lives by burying their talents." That statement said something to me when I read it recently.

Everyone has some talent and he does something with it. He may improve it, or neglect it; use it or abuse it.

Some of us feel at times that others are talented so much more than we that we are hesitant to give our talent to the service of the Lord. With that thought we begin to bury our talent.

Instead of making a cemetery of your life, why not make it a garden—where beautiful things may grow and increase?

—A. L. Mudgett, pastor, Arrow Highway, Covina, California

The Effectual Fervent Prayer

A blacksmith, a stutter in his speech, envisioned the need of his church and the youth about him. So great became his agony of burden that he laid aside all his work and spent the afternoon in prayer and supplication until he prevailed. On the Sabbath he asked his minister to call a meeting of all the church. The meeting was held in a house which was filled beyond capacity. All was silent until one arose and confessed his need. The revival was on! As a prince, the blacksmith had prevailed and revival swept his church. Effectual fervent praying is petition at white heat. May we so yield our hearts to such praying in this hour of peril.

—F. E. Mansell, pastor, Indiana, Pennsylvania

A Good Distribution!

Over one hundred different persons have been assigned to offices in some department of the church and Sunday-school work of the Kannapolis (N.C.) church.

By vote of the church, members of the Sunday School Board, Stewards, and Advisory Committee are to rotate; one third coming off and one third coming on each year. The figure (on ballot sheet) indicates the year the member came on, who is to be re-elected each year until the three year cycle is completed. —Dewey O. Miller, pastor, Kannapolis, North Carolina

Church History

Crestmont Wesleyan Methodist Church is a part of a thriving, growing denomination called "The Wesleyan Methodist Church of America" with world headquarters in Marion, Indiana.

The denomination started in 1843 thus becoming one of three branches of Methodism. Later, the Methodist Episcopal Church South, was organized. In 1939, three of the several branches of Methodism merged, forming the Methodist Church. There are several other denominations of Methodism which did not merge. The Wesleyan Methodist Church, therefore, is the oldest distinctive branch of Methodism in America today.

The church enjoys a democratic form of government. It purposes to preach and practice Christianity as did the early Methodists, and adheres to the fundamental Christian belief in the infallibility of the Scriptures. The teaching of liberalism, modernism, or socialism is not tolerated. The church is not a member of the National or World Council of Churches.

We preach a warm-hearted Bible message that saves and cleanses from sin.

Crestmont Wesleyan is here to help you.

—Joe C. Sawyer, pastor, Houston, Texas

Bumps Are Revealing

If you were walking from the well carrying a bucket of water and someone jostled against you, there could be spilled from the bucket only that which it contained.

As you walk along the way of life people are constantly bumping into you. If your life is full of ill nature, bad temper, and ugly disposition, those things will be spilled from it. If it is full of Christian spirit, you will spill a smile or some pleasant remark. You can spill from your bucket only that which it contains.

—Watson C. Black, pastor, Asheville, N. C.

I Dare Say

- It is possible, for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be true.
- It is possible to cast all our care upon Him daily and to enjoy deep peace in doing it.
- It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the Word, through faith.
- It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.
- It is possible to take complete refuge in Divine power to become strong through and through; and, where previously our greatest weakness lay, to find that the thing which formerly upset all our resolves to be patient or pure or humble, furnished today an opportunity—through Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are divine possibilities . . . and because they are His work, the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We cannot be satisfied with anything less than—each day, each hour, each moment in Christ through the power of the Holy Ghost—to walk with God.

"All things are possible to him that believeth (Mark 9:23).—*Bishop Moule*

Lockport, New York

Is There an Answer?

For many years your pastor has been disturbed by some of the things that have happened to his friends, to his people, and to himself and family.

For instance: there is the sudden death of a young person by accident; an incurable disease hits a saintly soul who has loved and served the Lord for years and he suffers for months; tragedy stalks into a Christian home and they are forced to live with it for years; a child is born with deformity of mind or body; a fine young person makes a tragic mistake that grieves many; a blunder is made by leadership that shakes confidence; a whole Christian family is wiped out by tragic accident.

Is there an answer to all these and many more we have not named? Can we find something to which we can tie our faith? Do all these things work for good? Is God the cause of all of them or does He allow them to happen? Does He plan them? Is there a first and second will of God? Where does our power of choice enter into this? In giving us the power of choice did God give up or surrender some of His power? Can a reasonable explanation be found in the Word of God for these disturbing questions?

The Pastor has decided to try to find answers to these questions in God's Word. He will use chapters 6 through 8 of the Book of Romans. They tell how to live the Christian life. Join him in reading and meditating on them. He hopes to find some answers to these for himself and for you during the study of these chapters.

—Lyman F. Lance, pastor, First W. M. Church Washington, D.C.